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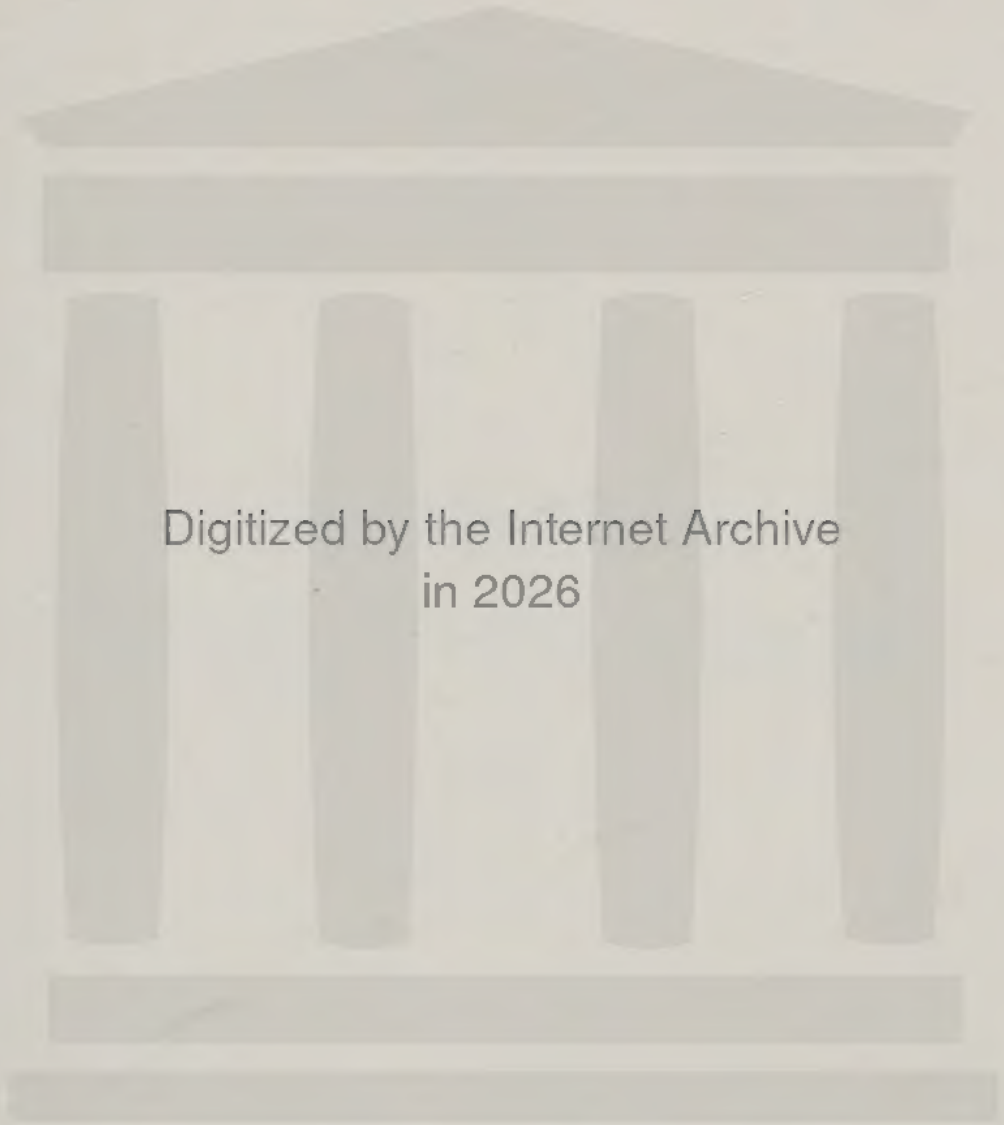

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THOUGHTS ON UNION WITH CHRIST

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Thoughts

ON

Union with Christ

BY

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"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 COR. i. 30.

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CONTENTS

		PAGE
I.		
In Christ	. . . . .	9
II.		
Found in Him	. . . .	19
III.		
Growth into Him	. . . .	29
IV.		
Unsearchable Riches	. . . .	40
V.		
Fruitbearing	. . . . .	54
VI.		
Accepted in the Beloved (i.)	. .	65

VII.

PAGE

ACCEPTED IN THE BELOVED (ii.) . . 76

VIII.

ACCEPTED IN THE BELOVED (iii.) . . 90

IX.

A PRACTICAL QUESTION ANSWERED . . 105

A MORNING "ACT OF FAITH" . . 113

HYMNS 114

APPENDIX 121

PREFATORY NOTE

The subject of this little book is one of the treasures of the inner Sanctuary of the Gospel. The writer hardly needs to say that he has essayed to touch it, on a few of its many sacred sides, with a deep and ever deeper sense of the holiness of the ground he has ventured to tread. What he has written has been attempted only with a humble and earnest hope that it may serve in some measure to practical edification; and every page is submitted reverently and entirely to the authority of the Holy Scriptures.

The book forms, in some sense, a companion to the writer's "Thoughts on Christian Sanctity." In that little book the truth of the holy Union was only passingly brought in, and reflection and experience have led increasingly to the feeling that it is a truth which must not only not be omitted

from the doctrine of Holiness, but be prominent in it.

In the three chapters headed "Accepted in the Beloved" the argument of a short treatise on "Justifying Righteousness" has been to some extent reproduced, in a form less technical.

May the Heavenly Master use whatever is His own in these pages, for His own holy purposes, and forgive the rest.

RIDLEY HALL,
CAMBRIDGE,
October 1885.

Union with Christ

I.

IN CHRIST.

In the Christian's view and hold of the Truth of Christ, it is his duty and his strength to see and grasp central truths as such. There are suns, planets, and satellites in the system of the blessed Gospel. And as in the ancient astronomy the great error about the sun's relation to our system occasioned manifold other confusion, so it may be in the astronomy of the upper skies. To put a planetary truth into a solar place must be a mistake fruitful of mistakes. To put a solar truth in the centre, and its planetary truths around it, and in connexion with it, will surely be good both for mind and soul; that is to say, if the adjustment is made

"in spirit and in truth," not as a matter of mere theory or discussion, but for translation, by the grace of God, into the life of faith.

Assuredly the planets will not lose in lustre, nor their movements in majesty, for such a recognition of the place and function of their sun.

The supreme Sun of the spiritual universe, the ultimate Reason of everything in the world and work of Grace, is the Rom. xi. 36 GLORY OF GOD. Whole systems of truth move in subordinate relation to this; this is subordinate to nothing. But we are thinking now of one subordinate system, and of its sun, supreme within that circle. The system is the revealed way of fallen Man's salvation. The solar truth of that system, ruling and harmonizing the rest, is the UNION of the Lord Christ and His People. It is the truth conveyed in the phrases "in Christ," "in Christ Jesus,"

"Christ in you," "joined unto the Lord." It is the truth of the Head and the Body, the Limbs of the Body, the Branch and the Root; words which are but shadows of the solid and eternal realities behind them.

And thus all views of Gospel doctrines which take no account of this are inadequate. The views may be true in themselves; they may avail to effect great and gracious results; but they are inadequate, and the believer must lose more or less by this inadequacy. God forbid I should say, or dream of saying, that the truth of Vital and Covenant Union with Christ is a truth whose definite mental recognition is necessary to the soul's salvation. But I do say, with the Holy Scriptures open before me, that the neglect of it, or avoidance of it, is a loss to the soul, a loss of strength, of repose, of insight into the reason of our hope, and into a great secret of growth in the divine life. 1 Pet iii. 15.

It is inadequate, and it is a spiritual loss, to *terminate* our faith or teaching within such phrases (true phrases and holy, when truly used) as "The Lord has loved me," "has sought me," "has found me," "has saved me," "has shed His blood for me," "has given His grace to me," "has changed me," "leads and guards me." Happy the soul for which such words are solid and well-grounded certainties! But that soul still loses what it might have, to its rich blessing, if it never sees all these things to be linked to the holy UNION as to their underlying secret of peace and power.

Truly this truth is a thing which, if revealed, must be worth the grasping. Is it a divine certainty for every human being who really accepts God's witness about His Son, yes, for every such being, that he is not only very near Christ, but IN Christ, and Christ IN him? Is he not

only touched and held by the Lord, but "joined unto the Lord, one spirit"? If so, and so it is, here is no remote, superfluous item in our secret of peace and life. Here is the root, the centre, the repose. Out of this sacred well flow the rivers, clear as crystal, of righteousness, sanctification, and eternal redemption.

1 Cor. vi. 17.

1 Cor. i. 30.

How full is the divine testimony to the fact, to the blessings, of this royal truth! How frequent is that phrase, full of eternal life, "IN CHRIST"! "IN CHRIST" the true Church was chosen, and "blessed with all spiritual blessing," before the Universe began. "IN CHRIST," "the Beloved," was given to it Acceptance before the Holy One. "IN CHRIST" "we have redemption through His blood, the forgiveness of sins." "If any man be IN CHRIST it is new creation." "IN CHRIST JESUS" the believer is "created unto good works." "IN CHRIST JESUS"

Eph. i. 3, 4.

Eph. i. 6.

Eph. i. 7.

2 Cor. v. 17.

Eph. ii. 10.

1 Cor. i.

Eph. iii. 12. Gal. iii. 28. Phil. iv. 13. Rev. xiv. 13. 1 Cor. xv. 22. Col. i. 27. 2 Cor. xiii. 5. he has been sanctified. "In Christ" he has "access" unto the Father. "In Christ" the whole company of such is one. "In Christ," the Strengthener, each member of it "can do all things." "In the Lord" the saint dies, and is blessed. "In Christ" shall all be made alive. And on the other side, "the hope of glory" is "Christ in you"; "Know ye not that Jesus Christ is in you, except ye be reprobates," counterfeits?

Rom. viii. 6. Here is indeed a truth full, in all its blessed aspects, of "life and peace." Whether it points us to union with the Life of our Head, or interest in His Covenant, it is a truth as rich and fruitful for daily use as it is strong and solid for "everlasting comfort and good hope."

2 Thess. ii. 16. My reader may possibly be one of those sincere disciples who, having firmly grasped some precious "truths of the threshold," yet shun to go forward deeper

into the Sanctuary; perhaps thinking that this or that revealed truth is only for the learned Christian, or for the aged, or for those who can find time to theorize and discuss. Whether there be any such revealed truths or no, this great central truth is not one of them. It is high and deep as eternity, indeed, in its issues and its foundations. But it is also fit to come down, like the noonday sunshine, upon the very stones and dust of the hourly path. Nothing ought to be more intensely and directly practical than a clear apprehension and firm hold of my one-ness with Jesus Christ, one-ness in spiritual life, one-ness in interest and standing. It is a truth of heavenly gold, but coined for daily traffic. It is for the young Christian, the unlearned Christian, the Christian of narrowest sphere and most earthly outward calling. To grasp this deep yet simple FACT is to pour into

the heart, and through it into the life, in all its parts, a new light, a new power. "I am in Christ, and He in me; I am the branch, the limb, of my living Lord; He and I are, at this moment, one spirit; I belong to Him, not merely as my table or chair belongs to me, but as my hand does; I am His bondservant, and I cannot realize too deeply that He is my absolute and despotic Master; but it is after all not merely as the chained African stands related to his captor, or his buyer; it is rather as my finger stands related to my head, a thing useless and without a reason except for the purposes of the head, and in relation to the head, but full of life and freedom *within* that relationship." Truths like these, and truths they are for every true Christian, are not things for the study only, and the lecture, and the arm-chair. They are exactly fit to go out with us into common life and to give a new

meaning and greatness to its little details, in the interest of our Head. They are the very things to fill with lasting and glowing life every thought of gratitude and love as we review our conversion, or our revival, or our blessed hope. They are things which can equally uplift the believer's soul in view of his heaviest trial or most difficult duty, and bring his perceptions of the will of God down into the *minutiæ* of the ordinary day, yes, into thought and care for punctuality in engagements, fidelity in little trusts, unselfish kindness in little needs, decorum in the little things of the room, the person, the manner. For the "obligation of nobility" extends over everything, when that nobility is one-ness with Jesus Christ, the being a limb to that sacred Head, everywhere and always.

Let us try, in a few simple chapters, by way of fragmentary meditation only,

to deal a little with this central truth of grace. And let writer and reader do it as those who are not talking over an abstraction, but reckoning up as their own some of the "unsearchable riches" received in the act of entering "into Christ."

Eph ii 8.

II.

FOUND IN HIM.

We have just reminded ourselves that the truth of our union with our Lord is indeed a thing for "human nature's," regenerate human natures's, "daily food." It is something meant to be a secret of peace, power, faithfulness, and love during the hours and minutes of this present day—be the day what it may for you and for me. It is then a truth which must be ready in the soul, ready at hand for use. For how much of the difficulty of common life is made up of minute surprises, the being taken unawares in little things!

With this thought I inscribe this chapter with the title, FOUND IN HIM. Phil iii. 9

The third chapter to the Philippians is full of manifold instruction on the holy subject of this little book. St Paul describes his conversion. He does so not from the side of the external, the road to Damascus, the supernatural glory, the articulate Voice. He speaks of a transition, a revolution, in the attitude of his conviction and his will. He describes himself as passing from a state of soul in which, practically, his hope and strength was in himself, in which he lived and moved on the centre and in the atmosphere of self, to a state in which he was IN CHRIST. And in the ninth verse he looks forward to the Great Day, and carries the thought of his new and blessed position up to it. He thinks what it will be to be "found in Him" at that great "time of finding."

Psa.xxxii 6.

The immediate thing in question in the passage is Acceptance, Justification. He looks forward to be "found in Christ"

with a view to acquittal before the Judge, as one clothed with, invested in, the merits, the righteousness, of his glorious Head. He anticipates the bliss of being "found" then with his ground of acceptance READY, and his feet ALREADY upon it; not casting about bewildered for a falling mountain to hide him from the Judge, but standing in meek fixity and calmness, unsurprised, hidden in Christ, in JEHOVAH TSIDKENU, in the Lord our Righteousness. Rev vi. 16. Jer. xxiii. 6.

I pause to observe in passing, that here is an illustration of the true order of thought in the matter of Justification. St Paul finds Justification in Christ, rather than Christ in Justification. He simply and heartily accepts, on the evidence of God, HIS SON, for all in all. And IN this his divine possession he finds, on the same evidence, one immense *item* of gain and wealth; a perfect satisfactory righteous-

ness, wrought by the Head, reckoned to the Limb as the Limb. He takes the Lord; he is thereby incorporated into the Lord. And the plan of God has provided, in view of the primary need of the believing sinner, that this true incorporation shall carry with it true justification, in virtue of the atoning work, the sacrificial work, done for the members by the Head. Of this more in later chapters.*

But my present use of the words "found in Him" looks in another direction than that of covenant acceptance. There exists a profound connexion, under the main truth of "IN-NESS" in Christ, between the truths of acceptance and of life-power; not a confusion, for they are perfectly distinct, but a connexion, for they come from the same fountain, Christ, on the same condition, incorporation. Of this again we may think more in detail

* Chapters vi.–viii.

further on. But on this ground I venture at once to take the holy words with a reference to the life of grace, the life of faith, the practical "walk" of the believer now, rather than to his "standing in the judgment" then. For the two things have to do equally, though in different ways, with our Union with the Lord. Psa. i. 5.

"FOUND IN HIM." So must the soul be, as to the Lord's Righteousness, if it is to meet in peace the sudden presence of the Judge. But so too must the soul be, as to connexion with the Lord's Life, through the Spirit, if it is to meet, for victory and peace, the perpetual suddenness, if I may speak so, of the presence of the Tempter and of the Traitor.

I speak here, it will be seen, of Union with the Lord as it is realized, utilized, applied; UNION turned into COMMUNION. In itself the Union is permanent, perpetual. "He that is joined unto the 1 Cor. vi. 17.

Lord" does not, from the point of view of the covenant of God, move in and out, out and in, moment by moment, day by day. The embraces of eternal love and life are stronger and more persevering than to suffer this. But from the side of the believer's experience, the believer's appropriation and enjoyment of the holy privilege, there is indeed room for change and alternation. To "turn Union into Communion," I must, as an absolutely necessary condition, watch and pray. Watching and praying—*over my possessions in Christ*—I may look to be "found in Him," as to my experience, in the moment of need. Unwatchful and neglecting prayer, I must look to find myself, in this sense, outside, exposed, and helpless.

Matt. xxvi. 41.

Let us take an obvious case or two in point. I am conscious of my liability to impatience. The little things of the common day are only too apt to betray me

into haste of thought, perhaps of manner, perhaps of action. I am expected, by those closest to me, to show quickly and easily when my wish is crossed. Shall I comfort myself with the excuse, so ready and so unhappy, that my nerves are highly strung, that I am over-worked, that it is so common a weakness, that the movement is so soon past? God forbid. This thing can be dealt with, can be held in effectual check, can be precluded, in the soul which is in real union with the eternal Source of love and peace. But in order to this, Union must be turned into Communion. The soul must learn (and it *may* learn) to maintain, by grace, an attitude of conscious intimacy and intercourse with its Lord and Head. And the little, or great, surprise of trial that comes upon it in such an attitude will "find" it "in Him"; in the place of peace, of deliverance, of strength. The trying

letter, the unwelcome interruption, the disappointed plan, the mortifying word, will not do their wonted work there. Not only will there be outward calm; there will be inward.

I am conscious of liability to defiling imagination. Perhaps in this woful tendency I "possess the iniquities" of past years. Let the exciting cause, crude or subtle, be what it may; let it "find" me "in Him." Out of communion with my Head, I shall be as one who feels for the ground, and treads upon the air. Abiding in Him I shall find "my foot stand," and overcome.

Job xiii. 26.

Psa. xxvi. 12.

I am conscious of weakness and unreadiness in the exercise of influence for my Lord. Opportunities come and are lost. I am thrown with friends in unexpected intercourse, and it closes without a word spoken for Christ, perhaps without an act of loving example done for

Him, just where I knew such things were specially my work and call. Was it not because the occasion did not "find" me "in Him"? Other interests were, for the time, in possession and supreme. And I found it very difficult indeed, by confused and hurried acts of soul, to make my way back, at the time, to an even tolerable measure of "abiding in Him," the secret of bearing fruit. Shall not the next occasion "find" me in the right place? Then may I surely expect that my heavenly Master will use me, through word, act, spirit, manner, for His work.

Let the believer make it a definite subject of prayer and holy watching to be "found in Him," in this sense of the habit of communion with his Head. "The name of the Lord," the revealed Self of the covenant Eternal, is the "strong tower" into which the righteous "runs, and is safe." But surely this does

Prov. xviii. 10.

not mean that he is to dwell outside his fortress, and to run into it only when the terror comes. He is to hasten there, and make it his home. He is "not to stay in all the plain." He is to be "found in Him," alike by the crafty enemy now, and by the holy Judge hereafter.

Gen. xix. 17.

Lord, work in me evermore, work in me this hour, to will and to do for the sake of this Thy good pleasure; to give diligence, that I may be ever found in peace, being found in Thee.—Amen.

III.

GROWTH INTO HIM.

THE Scriptural parable of the Head and the Body is familiar to all Christians. Its chief seat is the Epistles to Colosse and Ephesus. It appears also in the Epistle to the Romans, and in the First to the Corinthians, in a modified form; modified, by the absence of detailed mention of "the Head"; for the Apostle is there occupied with the relation of the Limbs to *one another*. But observe that the sacred Head, Christ, is not really absent from the idea; far from it. He is so intensely present with and in the Limbs that the whole Organism, as one with Him, is actually called, in the Corinthian passage,

Rom. xii.

1 Cor. xii.

"CHRIST"; a fact of the deepest signi-
1 Cor. xii. 12. ficance and power, viewed in regard both of our Acceptance in the Lord and of our Life in Him.

But the Ephesian and Colossian Epistles are marked by this special mention of the Lord as HEAD. And they thus suggest, in a very special degree, two main lines of truth about the "mystical Body." They remind the Christian that he is an implement, a vehicle, for the execution of the exalted thoughts and purposes of the Head; as a Limb, he exists to carry out, in his daily path, not a will of his own, not a plan of his own, but the ideas of Christ. And they remind him that the whole secret of life and power for this implement existence resides not in self but in the Lord; the head, not the finger, is the seat of the impulse that directs the finger; the limb receives, transmits, executes, but it is not asked to originate.

I am well aware that these truths must be held, like most others, under check and balance. The foot, the finger in my body are not in any sense personal beings. I, a living man, am a person. To me the Creator has given that mysterious gift, personal consciousness and will, profoundly real, however limited. But then, bearing this in mind, as indeed every hour forces me to do, I yet reap from the divine imagery of Head and Limb a wealth of opposite truth, very much more likely to escape me. I win the precious gain of realizing that I am connected, personality and all, with ONE who is "able to subdue all things," even personality, to Himself; not by way of destruction but of appropriation, adjustment, transfiguration. Myself for ever, this mysterious persistent EGO, I am yet in the power of, under the will of, the Supreme EGO of my Lord and Head. For His

Phil. iii. 21.

purposes I exist; by His Life I spiritually live. I think, I speak, I write, I visit, I do, I bear, as a member of my Head; used by the Head for His idea's execution, sustained by the Head with the silent infusion and pervasion of His Life Eternal. Across all the ineffaceable lines of my personality He yet writes, by this parable of His Word, the truth that I exist, whatever the depth and range of the existence, for Him and by Him. Oh, mighty truth, full equally and always of self-abasement and of holy rest, of holy impulse!

Eph. iv. 15. In Eph. iv. we find the phrase written above this chapter. It stands there in close connexion with the thought of Head and Limb. It bids the Limb "grow up into," or more briefly and better, "grow into," the Head. Let us take the phrase up, and study it a little while; it is full of secrets of "the life lived in the flesh by faith in the Son of God."

Gal. ii. 20.

Observe first, the "in-ness" of the believer in his Head is taken for granted; it is a given Fact. The previous verses make this plain, addressed as they are by the Apostle to his fellow-saints as such. Yes, the true Christian is always, for St Paul, "in Christ." Whether or no he can give a full account of his position, or state aright the holy theory of his spiritual life and action, he is "in the Lord" as regards source of life, and as regards bond of covenant. Let it be clear then that we have here an exhortation not to *be in* but to *grow into* Christ the Head. At the basis of the whole matter lies that glorious fact, settled, ordered, and sure; I am in Christ, Christ is in me. And let me not waste life and strength in seeking to re-settle, to re-connect, what a Power not my own "hath joined together."

But therefore, and all the more, I am

to "grow into Him, which is the Head." The words are remarkable as a case of what is frequent in Scripture, a divine truth overflowing a divine metaphor. In the human body, how can a limb grow into the head — a finger, for example, separated from the head by so much intervening structure? The notion suggested might seem to be growth outward rather than inward. But no, not so in the divine reality figured by the inspired imagery. In the spiritual organism, no "structure intervenes" between Head and Limb. Each and all, feet, fingers, all, are things that "hold the Head." The "joint of supply" means, for each limb, its own point of direct contact with the Head. The bodily imagery does its own sacred work in making it clear and vivid that I live by the Lord Christ, and for Him, and in deep connexion with all His people. But it leaves untouched

Col. ii. 19.

Eph. iv. 16, literally.

the fact that I live by Him not with a derived life and remote and secondary touch, but directly, spirit with spirit, by the mutual contact of my faith and HIM.

Here comes in the thought before us, "GROW into Him." I am in contact with Him; I am to see that that contact is, not more immediate, for that cannot be, but more deep, more large, more full. As if a material limb could involve its cells and tissues in the life-organs of the head, and this in growing depth and extent; as if a material branch could bury its sap-vessels ever deeper in the fountains of the root.

The thought is one presentable under many comparisons. But they all fall under the one idea, the turning evermore of our union with the Head into conscious and life-developing communion. The believer is to open to Christ his Head, in spiritual receptivity, more and

yet more of his spirit, his will, his affections, as growing self-knowledge gives him occasion to do so. He is to see to it that this widening surface, so to speak, is all applied to the life-source of his Head. He is to bring into conscious contact with Him, as insight grows, those "little things," for instance, which are the oftenest occasion of spiritual defeat, because oftenest met on the resources of self, while all the time they are the oftenest opportunities of glorifying God, when met on the resources of the Head.

One all-important aspect, then, of Christian growth is growth inward; not (God forbid) in the sense of self-concentration, but in a sense the very opposite; growth out of self into the Lord, as the ever more deeply, vividly, and continuously realized Centre of the plan of life and Source of its "all-sufficiency in all things." We may be

2 Cor. ix. 8.

permitted to grow outward, more or less; we may be called to extensions of activity, of influence, of acceptance and success in the work of the Lord. But whether we are led to this, or to circumstances and work quite stationary to all appearance, or to be laid aside, narrowed and shrivelled into what seems nothing, as to position, or strength, or success, let us see to it that we are "growing into Him." Whatever His limb is to be, to do, to bear, it will do it healthfully and aright only thus. The contact with nothing less than HIM must be not maintained only, but developed, deepened, as assuredly, in one way or another, the need for it will be, while our "life in the flesh" works out its mysterious complications. It will be a matter of effort, most real effort, but effort directed full upon the right point, not wasted in misdirection. By repeated exercises of self-

surrender and of faith, in the light of the holy written Word, let our growth be into Him ; and then there will be the less fear of the limb's growing for itself. We shall find, in the labyrinth which once so completely bewildered us, that in Christ we stand, as it were, at its centre. We shall grow in the power to assimilate circumstances, instead of being their victims, as we evermore use Him whom we possess, and grow into Him in Whom we are.

IV.

UNSEARCHABLE RICHES.

We have just considered the invitation to the believer to "grow into" his Lord and Head. He who is "in Christ," he who would be "found in Christ," must not be content without "growing into Christ," his source and secret of life and holiness. In ever deepening contact with Him, the contact of a deliberate and conscious application to Him as the fountain of divine fulness, he must find and use that which alone will feed and develop the soul's growth and power.

Let us take another Pauline phrase to follow out the thought; a phrase, that is, of the Holy Spirit speaking through the

Acts ix. 15. "Chosen Vessel," chosen to "bear" the Lord's "Name," to dispense His revealed Truth.

Eph. iii. 8. "THE UNSEARCHABLE RICHES OF CHRIST." The words, by the way, have at least one remarkable personal history connected with them. They were the means of the spiritual enlightenment, a century ago, of Dr William Conyers, vicar of Helmsley, whose story is told in a funeral sermon by his friend John Newton. Conyers had long toiled with immense earnestness as pastor of his great Yorkshire parish; so earnestly as to win public praise in the Church of England. But his soul was ill at ease. He neither saw results in his flock nor felt them in himself, correspondent to his longings; and the most indefatigable inculcation of the doing of duty with the hope that Christ would make up deficiencies, brought him no nearer to the pure ideal. Reading

his Bible one day he read, as if never read before, this one phrase, "the unsearchable riches of Christ." It struck him as completely and magnificently *different* from the idea of Christ hitherto present in his soul and in his teaching; an idea clear and definite enough, but cold and limited. The words first perplexed the pastor, and then set him on a new search, which ended in a discovery of Christ's all-sufficiency, meeting his own discovered impotence and total poverty. And this transfigured his inner life, and made his ministry—not less diligent, or methodical, or faithful to the Church of his ordination—but fruitful to an extraordinary degree in rich and solid results of conversion and new life.

It may be that the words which were God's voice to Conyers have to deliver a special message to us to-day; to the reader and to the writer.

In the view of the Apostle, then, Christ contains, embodies, is, "UNSEARCHABLE riches"; wealth, property, possession, altogether "untrackable," for such is the precise meaning of the epithet.* He is a holy Labyrinth which no clue can "find out unto perfection." "Christ is Paradise to me," says a German hymn. Yes, the Rock of refuge, sought, perhaps, just as such with terrified energy by the soul awakened to the terrors of God, transfigures itself into Paradise when touched. Its divine strength includes within it the infinite "beauty" also "of the Lord our God." And this Paradise is one whose mounts and bowers and paths are things interminable, inexhaustible; opening up for ever to the believer's search.

Job xi. 7.

Ps. xc. 17.

"Unsearchable RICHES"; that favourite thought in the pages of St Paul, "riches." His language is full of spiritual silver and

* *ἀνεξιχνίαστος.*

gold; the treasures accumulated by and in Christ for the saints. "In everything ye are enriched in Him"; "He became poor, that ye through His poverty might be rich," "according to" nothing less than the Father's "riches in glory in Christ Jesus." This whole range of language is good to trace out, and think out. A believing meditation upon it may well bring to the discouraged Christian at least the conviction that he is meant to live, in some most real and practical respects, not as an indigent toiler, but as a millionaire, in the matter of divine peace and power. He is indeed to own his native poverty, or rather beggary, more humbly and absolutely always. And he is indeed to toil in the *use* of his spiritual possessions in his Lord's cause, within him and around him. But he is not to toil to earn them. He is to accept them, and having accepted them to know that

1 Cor. i. 5.

2 Cor. viii. 9.

Phil. iv. 19.

he possesses them. Yes, in the possession of Christ he is to know that he is actually
Job. i. 16 possessor, in the same sense, of "His fulness." Joined to Christ in spiritual union
Eph. i. 7. he is joined to "the riches of His grace." The channel of reception is there, established and prepared for use. It has but to be dilated, not new made, and there shall flow through it not a niggardly supply that will just, as it were, pay for the avoidance of starvation, but the large and generous income given by the King to His loved and trusted child, the child who is a child because the living member
I Cor. vi. 17. of His blessed Son; because "one spirit" in bridal union with His blessed Son.

Two apparently contradictory ideas stand side by side in this matter, in true inner harmony. They are, the believer's ceaseless and unaltered poverty in himself, and his immediate, assured, continual riches in Christ. He is to live as

possessed of spiritual wealth, but on condition of drawing for it always, unchangeably, on no internal resource whatever, but on his glorious Head. His life, his peace, his power, is not deposited by Christ in him, and left there, as it were a standing pool. It is a ceaseless circulation, the very life-pulse of the exalted Lord Himself, to be received and used in continual successions. The receptacle never creates, never originates, and is kept healthy only by perpetual exercise of its true function, reception. Is not this the point of the phrase of St John, "Of His fulness all we received, and grace for grace," "grace," literally, "instead of grace"? As if to say, we came, we touched, and were joined to, the Life-Fountain; and then began, as the result of that reception, a perpetual successive flow; always there, yet always in succession; the water that filled the pool just

Joh. i. 16.

now followed and displaced by that which this moment fills it, and is "instead of" what was there to meet the need now past. Yes, the more continual the sense of the poverty and drought of self the better, because then the more continual will be the drawing of the soul upon the Head with whom it is one. And then, on the other hand, what it is to expect, to reckon on, to act on, in such drawing, is a supply divinely sufficient, divinely full; "the riches of His grace" and not its poverty; life-wealth from a store which in itself is infinite, and whose only limit, therefore, lies in the receptivity of the vessel, of the limb. It is for us so to act upon our blessed union as to find those words true for us, "having nothing, and yet possessing all things." I do not make the vain attempt to suggest a routine, a fixed model, of spiritual experience. The soul of man

Eph. i. 7; ii. 7.

2 Cor. vi. 10.

and the action of God in grace, are both things whose complex mystery forbids such a thought. No thoughtful Christian will lightly and crudely criticize or rebuke the spiritual sadnesses and perplexities of another. But let me express a humble, earnest conviction nevertheless, that many an hour of sadness and perplexity is an hour which need never have been such; an hour which was what it was mainly because the soul had never realized, or had forgotten, that while its own absolute poverty and impotence was, of course, a fact, the present and immediate "riches," not poverty, of Christ the Head, precisely as needed for the whole demand of that moment, were a fact too—a solid fact—meant for that moment's use.

Christian, we all remember, lay long in Doubting Castle. He was wrong in getting within its precincts at first. But

he was wrong, too, in remaining half-an-hour within the prison-doors, once there. For the key was in his pocket. The divine promise was his own possession; that is to say, the divine fact of his life, peace, and power in Christ, wholly and always in Christ, was a fact for him, for him then. Christian, in the immortal Dream, no sooner remembered this than he acted upon it; opened the doors, and walked out at liberty. Will not you, this hour? Will you not definitely remember for this hour that there is absolutely no defect in your possessions in your Head, and that your receptivity is the only limit, therefore, to your fruition? That truth may not meet every problem. No one truth can do that. But will it not meet some problems that lie deep at the root of very many more? "My grace is sufficient for thee"; take every word of that divine Answer

2 Cor. xii. 9.

given to a soul in great straits, and study it in the light of your vital Union with the divine Speaker; a Union as direct and real as St Paul's. So, and not on the resources of any experience of yours, no, but on the resources of the written Word and the Living Word, you and I will really learn to make St Paul's testimony in that passage ours.

I have touched very little in detail on the word "unsearchable," "untrackable." And it may be best to leave it to the reader, that he may make for himself delightful proof of its truth. We must *work* upon it, or rather upon HIM, to make that proof; for no one finds a labyrinth inexhaustible who does not actually tread its paths.

Let me only suggest two aspects of "the unsearchable" in this sacred matter, by way of help to meditation and practice.

1. "The wealth of Christ," that is to say, Christ as the possession of His people, is "untrackable" then, first IN HIMSELF. Jesus Christ is strictly and perfectly an inexhaustible wealth, in Himself, of glory, spiritual glory. Deep among the indirect indications of His eternal Godhead lies a word like this; for it suggests
Job xi. 7. that He is One who cannot "be found out unto perfection." In His Person, perfect God and perfect Man, One Christ; in His Work, as the Creating Word, the Atoning Lamb, the absolute Exemplar, the Risen One, Prince and Head of Life, the enthroned mediating Priest, the coming One, Judge and King; in His relations to the Church, and to the Soul, and to the World (and how many more aspects of His "wealth" might I name in this brief summary!) Christ is "untrackable." And this Christ is mine; I am in Him, joined to this Lord, in Life, in Covenant.

2. "The wealth of Christ," Christ as the possession of His people, is "untrackable," next, in respect of APPLICATION TO THEIR NEED. That need is "untrackable," in a sense most practical and important; for it is the whole need involved in the conditions of the human spirit here and for ever. But indeed, practically and to me, the needs of any given day and hour are "untrackable," if that day and hour is to be lived to God. Can I "track out" the deceitfulness of my own heart? the maze of circumstances? the plots and efforts of those unseen but perfectly real enemies, the personal spirits of evil, that watch against the soul? No smallest event of the day but contains at least *possible* occasion for victory or failure, for the Master's use of me, or His finding me useless. Can I "track out" all this? No; the labyrinth defies my weary

thought. But however manifold its windings, there is something which can fit into them all, as the wards of the key into those of the lock; it is the "unsearchable riches of Christ." I am personally assured by His Word that I, His member, one with Him, have but to use Him to find a wonderful development of His power; to find it, in its divine force and delicacy at once, able so to deal with everything as to turn it into peace and blessing, into occasion of rest in Him and fruit-bearing for Him. For to His members "God is able to make all grace abound, that they, always having all sufficiency in all things, may abound unto every good work."

2 Cor. ix. 8.

Israel entering Canaan offers a parable, in this matter among others, of the soul entering into Union with Christ. Redeemed from Egypt, they were brought into a land full of wealth ready for the

using. Modern colonists have often to begin with long and laborious clearing and breaking up of the wild new land they have won. The Tribes of the Covenant found houses builded, wells digged, and vineyards of old renown for fruit. Their task was to inhabit, to draw, to tend and use and enjoy, while living in obedience to their King. Deut. vi. 11; see also Ps. cv. 44.

All things are stored up for us in Him of Whom "old Canaan" was a faint and narrow type. Entering Him, we pass at once into immense possessions, "which God hath *prepared* for them that love Him." We are richly endowed in Him, and have no need to collect an income. It is ours, in the life of "faith and patience," humbly to claim, and diligently to employ, the "unsearchable riches of Christ." 1 Cor. ii. 9. Heb. vi. 12.

V.

FRUIT-BEARING.

THE thought of fruit-bearing in and for Christ was suggested towards the close of the last chapter. This is one of the greatest of all subjects under the supreme subject of Union with Christ. In His last words to His own, our dear Lord solemnly laid it down that Union is absolutely necessary to fruit-bearing; "separated from Me ye can do" not a little, only a little, but "nothing." And the whole passage implies, obviously, that fruit-bearing in His eyes is the very *raison d'être*, in a deep sense, of His people, of His true Church. Each of them is "joined to"

Joh. xv 5.

Him with a view to bearing fruit. It is indeed with a view, thank God, to their personal blessedness, their supreme and eternal enjoyment of Him and His Father. But this, in the deep heart of spiritual things, is linked eternally to "glorifying" Him and His Father; to "shewing forth Their praises." And this is but one mode of expressing the "bearing of fruit" for God; the doing, enduring, being, that which shall bring Him glory. 1 Pet. ii. 9.

Union with Christ, then, profound connexion with Him as Life, and as Covenant-Head (we shall see in some after chapters how deeply these two thoughts are inwoven with each other), is absolutely indispensable to fruit-bearing. And fruit-bearing is the essential purpose of the Christian's life. He exists for this. No part of his life can be taken out of the reach of this. He is on wrong ground altogether if he claims to

live an hour, a quarter of an hour, really to self. Not for a moment is he other than a limb of Christ, an implement, a bond-servant of Christ. True, he must, in our mortal path, be very often doing and being things which have no ostensible connexion with his Head and Lord. But not for one hour ought he to do and to be these things irrespective, really, of Him. It is not right with him if he is not honestly, in the purpose of his soul, living as in Christ and for Christ under whatever variations of condition. In work and in rest, in sacred things and secular, alone and in intercourse, he still BELONGS. Let him cherish that word and wear it in his heart, "I BELONG." The realization of it, through grace, which is one form of "turning union into communion," will be sure to result in fruit-bearing. It will not dislocate life; it will harmonize it. It will not

make it artificial; it will pour into it the noble naturalness of a will at once active and at rest. And, because it is one mode of abiding in Christ, it will assuredly bring about fruit-bearing in that life. Christ will shine out there in holy reality and practicality; and this will be to bear fruit.

A few detached thoughts on the subject of spiritual fruitfulness are all that shall be attempted here. One or two leading passages of Scripture present themselves in the connexion, and we will just indicate some of their divine lessons. Let it only be remembered that they are lessons not for spiritual curiosity, but for the strong realities of to-day.

1. "That we should BRING FORTH FRUIT unto God." In this sentence the imagery is of marriage. The redeemed Church, and the redeemed soul, are "married to Him that was raised from

Rom. vii. 4.

the dead." Joined to the Second Man, the last Adam of Resurrection, the people of God, by a blessed naturalness of result, are to be productive of thought, word, and act in His interest, for His praise, and because of their union with His life. By a sequence as natural (in a true sense) as that by which sinning resulted from their inheritance of the life of self, well-doing unto the Lord is to result from their union to the life of their Redeemer. There is that in their holy Union with Him which is divinely calculated thus to come out in a life of true holiness; and they are to act upon that fact, in the restful strength of those who know that they do possess a wholly supernatural endowment for these new results. They possess it, as they possessed the sad capacity for rebellion and self-pleasing, by union with Another, with a Head. The *difference* doubtless is that the old life, for its

results, needs no patient watching, no conscious drawing on its Head; the new life does. But this leaves untouched the all-important *likeness* of the two lives and their results, that neither originates in efforts of ours. Once there, it is there as our gift from Another, from a Head; that is, in the case of the new life, from the Risen Lord Himself, "from Whom is our fruit found." Hos. xiv. 8.

2. "The FRUIT OF THE SPIRIT." Here observe first, in passing, the singular number; "fruit," not "fruits." As if to suggest that the graces named are not isolated things, of which you may choose to appropriate one, and I another; but one sweet unity and harmony, intended to be the issue of the Spirit's presence in every true believer, every branch of the sacred Root. Not love and joy here, faithfulness there, meekness there, temperance (that is to say, self-control) Gal. v. 22.

Matt. v. elsewhere; but all in each. The Beatitudes, surely, describe one character of many sides. So does the Fruit of the Spirit.

Observe again, it is the fruit of THE SPIRIT. The Third Person of the Trinity, the eternal Sanctifier of the chosen people, is the secret of the out-coming of this fruit. Is this a thought discordant with the Joh. xv. 5. Saviour's word, "He that abideth in ME, and *I* in him, the same bringeth forth much fruit"? Surely not, when we remember the indissoluble connexion, in the life of grace, between the presence of the Spirit and the presence of Christ; between being in Christ and being in the Spirit. See, for illustration, the great passage in the Rom. viii. 9–11. Romans, "Ye are in the Spirit, if the Spirit of God dwell in you. . . . . If Christ be in you, the body is dead, because of sin, but the spirit is life, because of righteousness," &c.

It is the Holy Ghost who mediates, who makes, the presence of the Lord Christ to me and in me. Not by way of local infusion, but by way of spiritual union, He bound me to Christ and Christ to me, with a bond whose tying, on my side, was that faith which He, "the Spirit of faith," gave me to exercise. And He, as immediate Agent, maintains that union, working in me. In the realities of spiritual life, I cannot for a moment dissociate the two presences, the two aspects of union. As little can I in practice dissociate the vital power of the summer sun in its warmth and glory from the translucent air without which its beneficence could not reach me, could not pervade me. Christ is my vital Sun, the Holy Spirit is my vital Air. To change the imagery, and to use language which aims only to convey one side of most sacred truth, the Lord my Head is the

2 Cor. iv. 13.

divine Fountain for me of all spiritual fulness; the Lord the Spirit is the divine Channel between that Fountain and the vessel of my soul. The results, the fruits, of contact are thus Christ's work, and the Spirit's work, at the same moment and in equal truth.

Phil. i. 11. 3. "Being FILLED WITH the fruit* of righteousness, which is by Jesus Christ, unto the glory and praise of God." Here is, indeed, a pregnant verse, giving at once the measure of the quantity of spiritual fruit, its secret of production, and its end. I remark now only on the word "*filled*." The Apostle thinks of the great "day of Christ," and of the Philippian believers there. And his prayer is that they may Isa. lxi. 3. be found then to be "trees of righteousness," whose fruit shall not be a scattered thing here and there in a mass of leaves,

* The true reading gives the singular, "fruit," here also.

but a harvest that shall have loaded every bough.

A few years ago, sojourning by the beautiful shores of the Lake of Thun, during a genial September, I walked day by day in sight of the orchards which cover those green fields and hills, and saw their manner of fruit-bearing. It was as if the root and branches, in their perfect *rapport*, conspired to push out the golden apples wherever there was wood to carry them. The trees were not fruit-bearing only, they were "filled with fruit," to the praise of that sun and soil.

Would we be "trees of the Lord, full of sap," and "filled with the fruits of righteousness, which are by Jesus Christ"? Let us seek the sacred gift, then, of the "fulness of the Spirit," among the treasures of our Union with Christ. And what does that mean? Not, necessarily, any vehement revolution of the inner man, nor necessarily any ecstasies of emotion,

Ps civ. 16.

speech, or act. There have been, and there may be, times for such things. But they are anyhow the accidents, not the essence. The essence, the true secret of the matter, is our calm, deliberate, submissive welcome of the Holy One in, to do His whole sanctifying will in every part of our being, of our circumstances, of our time. It is the will to be every hour and every moment *all* that He is able to make us; to be filled, all over and all through the life, with all the fulness He is willing to put into it. It is the unreserved *Veni, Creator Spiritus*, of a soul that He has taught wholly to desire and wholly to trust all His will and work for its whole condition now.

"'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part,
And new create the whole."

Come, Holy Spirit, thus. And thus come, Lord Jesus.

VI.

I.—ACCEPTED IN THE BELOVED.

THE subject of Acceptance may seem to some of my readers out of place in these pages. We have been touching some of the truths of the Sanctuary; is not this a truth of the Threshold? I would reply that it is, and it is not. It is indeed one of the first anxious enquiries of the awakened, "Can I be accepted?" But the Acceptance given is a permanent thing, not a point but a line: a thing *always* needed, to the last hour of the believer's life. And the longer it is needed, and possessed, the greater will be the interest of the study of our possession;

our care to know all that it is, all that enters into it and issues from it; to feel more and yet more what a rock it is that is touched by the now resting feet. In this light it appears as a truth not of the Threshold only but of the Sanc-

2 Cor. iv. 11. tuary. Nor can I forget that those "in whose mortal flesh the life of Jesus is manifested" are pretty sure to be called upon to help and guide other souls, in one way or another, in the first steps of the life of grace. And thus even the "threshold" aspect of divine Acceptance may be a study very much to the present point.

Let us come then to this great theme, as those who truly having this precious gift take it reverently up to weigh it and examine it anew.

Eph. i. 6. "He hath made us accepted in the Beloved." The Revised Version reads this verse somewhat differently from the Autho-

rized: "To the praise of the glory of His grace, which He freely bestowed on us in the Beloved." But the two renderings agree in substance. For the context is occupied with such truths as the choice of God's people in His dear Son, their adoption, their redemption in the blood of Christ. Thus it appears that the "grace" here in view is eminently the grace of Acceptance. It is Acceptance which is "freely bestowed on them in the Beloved."

So I take the familiar words without misgiving, and place them before this chapter, to introduce a few thoughts on the deep and blessed connexion between two great truths; our Acceptance, or Justification, and our Union with Christ our Head. This was touched upon in a line or two in the previous chapters; but it calls for fuller notice. May the Lord Himself bless writer and reader in the meditation, so as just to quicken their sense

of the strength and depth of the reason of their peace with God in Christ!

What a question for the awakened conscience is the question of Acceptance! I have seen, in the light of God's holy, perfect, awful LAW, that sin, my sin, is GUILT, that is, just liability to legal penalty. It is a great deal besides. It is mistake, pollution, pestilence, misery. But the convincing Spirit shows it me just now as held up against the light of the "fiery Law"; and it is GUILT; it is my terrible title to the condemnation of the Judge. The Law writes me down "guilty of all." And if there is no way of righteous dealing with that fact, in my favour, it is hopeless work to try to deal with other aspects of sin. For this one aspect bars me out from God as my Guide, Healer, Friend, and Joy.

Deut. xxxiii. 2.

Jas ii. 10.

The writer puts no imaginary case. It is his own. And surely the reader bears

him out with *his* own, in proportion to his sight of the demand of God's perfect Law. It is no thing of the past, no obsolete phase of religious life, for a man's whole being to cry out, under that view, for some way of Acceptance, in which the JUDGE's voice may say, "I acquit thee"; for a covering robe, a propitiatory sacrifice.

Yes, and when that cry has been decisively answered, in some great spiritual crisis of conversion, the echoes of it, so to speak, last on. That view of sin as guilt, that view burnt into the soul, abides there, and reasserts itself. Each consciousness of sinning in the after-life of the believer has something of that sight in it. Amid all his other thoughts about his sin the man still realizes, perhaps more intensely and sensitively as time goes on, that it is always, in itself, GUILT. The slightest violation of the blessed

Law is, in itself, loaded with condemnation. The little things, the mis-called *peccadillos* of word, and act, and thought, the things which so obviously need not have been, but *have* been, as truly as the more startling sins (which also need not have been, if the Lord's secret had been used), are all displeasing to the LAW. All, always, are under the Law's frown. All, always, need a reason why for my Acceptance, if I am not to hear the Law's sentence—death.

The Law demands of man, always, eternally, one of two things; complete and life-long holiness, or complete satisfaction for sinning on the part of the guilty. And not one second of my life into which sin, of commission or defect, has entered, can face that pure, immovable Law, now or for ever, on any footing of my own.

So Acceptance is indeed a pressing need

with me. And I know, if I know the Gospel, that the Gospel never, never for one moment, dishonours the Law, or modifies it, or plays fast and loose with it. Nay, it "establisheth the Law." And thus my being a believer, a true believer in the Gospel, ought only to deepen my view of the abiding need of a sure Acceptance, such as will satisfy the Law; something which will meet sin as GUILT. I need, indeed, all along my road, something that shall be my victory over sin, my medicine against its poison, my security against the Tempter's cruel wiles. But I need also, all along, a something that shall permanently, presently, profoundly, deal with my view of sin as to GUILT, as to the claim of God's LAW. I need this quite as much after as before conversion. For, as I have seen, wherever and whenever sin is, there and then is guilt. And my sin after I have "seen Him and known Him"—is it not

Rom. iii. 31.

1 Joh. iii. 6.

yet guiltier, if possible, is it not more contrary to His Law, than before?

I have dwelt on this great elementary truth at some length. There is, I believe, a cause for doing so. Lax, easy views of Law and Guilt, and the way to deal with them, are not uncommon things, even within living circles of the Christian Church. This is so, sometimes, under the delusion, a woful delusion, that sin in believers loses at least some of its true character; sometimes under the equal delusion that its guilt can be met, in believers, by something outside the sphere of Law; for example, by developments of the work of grace within them. Ah no, it is not so. The "fiery Law" is the same thing to the end, the same eternally. And so too, so therefore, is the nature of sin. And therefore an Acceptance for the sinning soul, good in Law, good in view of this pure and dreadful Law of God, is

urgently needful always, needful now. It must be a Legal Acceptance; not a legal fiction indeed, but a fact essentially legal.

Such an Acceptance, blessed be our God and Father, is revealed in the divine Book. God, I read there, "justifieth the ungodly." He "imputeth righteousness without works." And the resource for this great Act of grace lies in "the Satisfaction of His Son our Lord." He, perfect Man, fulfilled the whole precept of the Law with overflowing fulness. And He also, wonderful fact, yielded Himself to be treated as its Violator, and was so treated. He suffered for our sins. He bore our sins; and the phrase "to bear sins" habitually means, in Scripture, to endure the retribution due to them, to be punished as the doer of them. Yes, the Son suffered, and (mysterious counterpart) the Father struck. The

Rom iv. 5, 6.

Lev. xix. 8; Ezek. xviii. 20; &c., &c.

Zech. xiii. 7.

death which was from one side a murder, from another side a self-immolation, was from yet another, from the Lawgiver's side, a solemn execution. "It pleased the Lord to bruise Him." "He made Him to be sin." The Cross was no accident in the Blessed One's task and undertaking; no mere last step in a course of transcendent virtue, no mere supreme groan, as it were, over the fact of sin, no mere final example of self-devotion, greater, indeed, than that of a pastor, for instance, dying for his converts' sake, but of the same kind. It was the Satisfaction of the broken Law. It was borne because, under the Law, "without shedding of blood there is no remission."

Isa. liii. 10.

2 Cor. v. 21.

Heb. ix. 22.

And now this Obedience and this Satisfaction of the Lord Jesus Christ is, thanks be to God, the secret, the resource, for the Acceptance of guilty man. Somehow

or other, under some conditions or other, because He obeyed, because He died, the holy Law lays no bar at all to the PEACE of guilty man with God.

VII.

II.—ACCEPTED IN THE BELOVED.

"SOMEHOW or other; under some conditions or other." So the last chapter closed. I ask now to say a little in detail about the "somehow"; very simply, and more by way of suggestion for Scriptural research and humble, prayerful thought, than by way of elaborate proofs.

First then, and most clearly, the Word of God instructs me that I, the sinner needing Acceptance, or needing a new sense and grasp of Acceptance at whatever time, under sense of guilt, may have it, in virtue of the Lord's work,

if I, a man, a sinner, accept as my Saviour, on His own terms, Jesus Christ the Son of God. Am I a sinful man, who believes in, who casts himself upon, the Lord Christ? Then, I am accepted. "I have peace with God, being justified by faith." Rom. v. 1.

Am I not stating all the Scriptural *necessaries* of the case? As I understand the Word of God, it nowhere demands as a necessary that the believing supplicant must see and confess, before acceptance, the true theory of the Atonement. Holy, precious, reverend, divine, is that theory, as stated and illustrated in the Word. God forbid that I, or my reader, should think it a thing indifferent. But it is not, surely, a thing precisely on the *threshold* of entrance into peace and life; not a thing necessarily there. The threshold-word is "Believe on the Lord Jesus Christ"; accept HIM; take Him on Acts xvi. 31.

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His own terms, whatever they are, to meet thy need and be thy all. Never shall I forget the joyful sight of this by a gifted young friend of my own, long "grieved and wearied" with a profound sense of the need of Acceptance and of Life; "I see it now, I see it. He waits only till I give myself over to Him, to be saved in His own way." Yes, "he that seeth," beholdeth, contemplateth,* "the Son, and believeth on Him, hath everlasting life"; hath all that is meant by everlasting life. And that includes indeed within it the reversal of the death-sentence, the gift of righteousness in law, Acceptance before God.

Joh. vi. 40.

Let the humble suppliant then, (and Scripture has no message of peace for the un-humble,) be assured without delay that self-renouncing trust in our Lord Jesus Christ, as the All-Sufficient,

* πᾶς ὁ θεωρῶν.

does carry with it, now and here, pardon and peace before the holy Law of God. Let the blessed reasons why be given also, just as promptly and freely as the case may need. But do not let the discussion of them cloud for one hour the fact that "he that believeth on the Son hath everlasting life." We cannot do wrong to lay confident and loving stress on the divine FACTS: "He spared not His Son"; "He made Him to be sin for us"; "we were reeonciled to God by the DEATH of His Son"; "He is the Propitiation." His Death is the procuring cause of our, of my, of your, acceptance; of the acceptance of the man who accepts the Son. But let not the new believer, or the old believer with a new disquiet, a new insight into his need before the Law, be hindered in the first and decisive step into life, or into new realization of life, by any thought

Rom. viii. 32. 2 Cor. v. 21. Rom. v. 10. 1 Joh. ii. 2.

that a complete view of the divine Theory is a *sine quâ non* to possession of the divine Thing.

Rich will be his gain with each new, true insight into the blessed Theory. But he will stand in all the better position for the insight when he stands, on the very simplest grounds, in assured possession of the Thing.

So much I venture to say on the side of evangelical SIMPLICITY. But now, all the more confidently, all the more earnestly, let me come to the main point we have in hand, and speak on the side of evangelical FULNESS and DEPTH; asking still the mercy and guidance of our living Master.

This simplicity of the Gospel has deep foundations and far-reaching ramparts. Below and around this blessed fact of welcome to Christ, and peace with God because of the death of Christ, there lie

divine reasons, holy preparations and provisions, why it should be so, and how it should be. They all "go off into mystery," I know; there are points after which we lose them in "His judgments, which are a great deep." But we can trace them some way, and it is a great strength to the believing spirit to do so.

Ps. xxxvi. 6.

This underlying region of truth may be all summed up in the words, the UNION of Christ and His believing People. It is the truth we are concerned with all through this little book; the truth of Head and Limbs, Root and Branches, Bridegroom and Bride. It is the doctrine of our "in-ness" in the Lord, in all its crystal depth; the doctrine of our incorporation into His Life, and, along with that, inseparable from that, our entrance into His Covenant, and its interests, and privileges, and possessions.

"IN CHRIST"! Think again, and yet again, over the familiar phrase. It is a blessed ground for thought and prayer to tread, and to dig; for all that happens to us in the way of spiritual benediction happens to us "in Christ." There is no other region for the gift and the development of eternal life for man.

1. Think first of it as it denotes
1 Cor. xv. 22. VITAL union. To be "in Christ" is balanced, in Scripture, with to be "in Adam." And our whole connexion with Adam assumes first our connexion with him in the bond of natural human life. Beings devoid of this have nothing to do with him in other respects; nothing to do with Adam's sin, as affecting their moral state and their judicial standing.

Even so the Scripture teaches, or indicates, that all saving connexion with Christ, the Last Adam, assumes connexion with His exalted Life. Human beings

have, indeed, all of them, a physical connexion with Him; for He was the Son of a Woman; and is not every mother's son, ultimately, akin to every other? But this is but the porch of the sanctuary of vital union with the Lord. The sanctuary itself is not the connexion of Christ with man, but the connexion of Christ with believing man; a bond not of physical life, but of spiritual; not of nature, but of new nature; not of generation, but of regeneration. Doubtless the outer truth is necessary to the inner. To be a believer, I must be a man; to be born again I must have been born. But the inner truth is the decisive one. Connexion with the Last Adam is, after all, but a thing of the clouds, as regards eternal life for me, so long as it is only the connexion of *humanity*. To be "joined unto the Lord" in the strong solidity of availing fact, I must "believe

1 Cor vi. 17.

Joh.i.12. on His name." I must touch him with
Joh.iii.7. spiritual contact; I "must be born again." But then, this spiritual contact, let me remember, is no mere shadow, parable, or metaphor. It is a profound and positive reality. Have I, through grace, believed? Then my life in Christ means vastly more than the remission of my doom of death. It means that I live, in the pulse and action of the very strongest mode of life, life spiritual, life eternal, by the Life-power of the Lord my Head, ministered to me by the Holy Spirit. Christ the Head and I the limb, Christ the Root and I the branch, are so joined in vital spiritual contact by the action of the Spirit of God that we are "one spirit." Such is our union that it is illustrated in Scripture by nothing less than the marriage-tie itself.

2. Think next of our "in-ness" in Christ as it denotes covenant interest.

Here again Scripture balances with it our interest in Adam. The great doctrine of Original Sin I do not try here to discuss and analyse. But it is after all only one mode of expressing and connecting dark but solid facts, plainly to be seen in Scripture and in experience alike. Adam lost the life of God as a gift of creation; therefore I am born needing to be born again. Adam fell; therefore my actual and individual existence *begins fallen.* Adam was guilty; therefore I am born needing a Mediator and Intercessor, needing a Propitiation; that is to say, I am born, however inscrutable the reason, in the place of guilt. But the reason, however inscrutable, has this in it as an element, that I am one with Adam in the bonds of race. So far I can see that it is not an arbitrary thing; it is based, somewhere and in some measure, upon this; that he, as regards race and blood,

is Head and I am member; he, in the sphere of natural human life, is Root and I am branch. My covenant interest in Adam's fall has to do with the previous truth, my union with his nature and his life. It may well demand other conditions; but it certainly demands this.

Even so is Christ, and my interest in Him, only with the blessed over-balance of grace over sin, of righteousness over guilt. I, a believer, am "in Christ" in covenant union. Between me and Him, my blessed "Head once wounded," there passes a real interchange of interests, and liabilities, and possessions, under an Eternal Covenant. He is liable for my debts; I am inducted into His possessions. On this side and on that is "imputation," reckoning, placing to an account. To His account is placed my fall, my transgression, my guilt; to my account is placed His standing, His obedience, His

Heb. xiii. 20.

merit, His righteousness, His large and glorious satisfactoriness to His own and His Father's Law.

But why? Is all this a cold "legal fiction"? Is it the arbitrary treatment of *any* guilty person as innocent because *any* other person being innocent was treated as guilty? No. It is indeed a thing profoundly legal; but it is a thing in which holy Law moves within lines and orbits of real and eternal Life. The Sufferer is the HEAD; the Justified are the MEMBERS. And those words, so great, so sacred, so divine, are but the faint surface indication (for words can be no more) of a union of life and nature so positive, so intense, that we can almost *see* passing along its channel the current of mutuality of interest, as one precious part of the blessings and treasures it conveys.

So let the Gospel we clasp and teach be simple. Tell the anxious enquirer, tell

your own anxious heart, over the open Bible, that simple faith in the Son of God carries with it, *ipso facto*, life eternal. Tell the guilt-burthened conscience, tell your own under this moment's need, with unhesitating simplicity, that because Jesus died the poor penitent, believing, is accepted, is accepted now. But oh, let us often dive also beneath the great deep of the ways of grace, to trace, so far as we can trace them, "the bottoms of the mountains." Or to change the metaphor, let us not only pluck the fruits and flowers of the Lord's garden, made our own for His sake, but pierce the soil of His holy field, and dig its gold, which also, for His sake, is ours. Let us make it as plain as Scripture lets us do, plain to others who need it, plain to our own souls, that the simplicity and freedom of the Gospel offer of life and peace rests direct upon the depths of the central mystery of the

Gospel; Union with Christ by faith, union of life, union in covenant.

It is peace with God THROUGH our Lord Jesus Christ; peace for His Son's sake, guaranteed by Him, the Father, to be good as before His Law. It is acceptance with God IN the Beloved; a thing lodged deep in Christ, to be touched only in Christ, to be possessed only in Union with Christ. And it is "in the BELOVED"; yes, do not forget that word in this connexion. It irradiates the whole mystery, the whole blessed mass of saving facts, with glory shed from the central light of the Divine Nature, from Love, the infinite Love of the Father for the Son. The "many brethren" are dear indeed, for they are in the Beloved "FIRSTBORN." Law, Life, Love, a threefold cord of eternal texture, holds the believing sinner's anchor, as it lies "within the veil."

Rom. v. 1.

Eph. i. 6.

Rom. viii. 29.

Heb. vi. 19.

VIII.

III.—ACCEPTED IN THE BELOVED.

HAVE we been theologizing too long, too elaborately? I trust not. It is no purpose of these humble pages to discuss for discussion's sake. They aim, with the Lord's mercy, solely and sincerely, at the building up of the writer's fellow-believer
Jude 20. on "our most holy faith." And all is with a view to the real demands of the common days, the common things, that
Gal. ii. 20. make up "the life we live in the flesh."

Sure I am that all theologizing which really ignores this aim is little to the purpose of the soul. But then, I am equally sure that the Christian is never less strong and less spiritual for being more thought-

ful. He is never less rich in the sense of peace for a firmer grasp on its revealed reasons. And so a few brief pages spent on the holy Doctrine of Acceptance need not hinder the believing reader. They may directly help him in his personal enjoyment of covenant peace, and his personal exercise of life and power as one of the Lord's limbs and branches, "growing into Him."

But now a few more words under the same heading, to deal rather with the use than with the theory.

1. And first, a word of gentle but earnest warning. I entreat my fellow-member of our Lord and Head to watch against a lax hold on that great branch of the truth of "in-ness" in Christ, "Christ FOR me." Precious, incalculably precious, is the word, "Christ IN me." Let us welcome in upon the soul ALL that is meant by that word. It expresses a divine fact for the Christian. He is "IN CHRIST"; yes

indeed, as we have seen. But also, Christ is "IN HIM." The Head is not only dear, not only near, to the Limb. The very Life of the Head suffuses and penetrates the Limb. The contact is so deep, so real, that it is only inadequately figured and shadowed by the action through man's body of the forces whose material source is in his brain. Yes, and this fact abides, not only in times of spiritual joy, but even when temptation is strongest, nay, even when actual faith is faintest. The realization may be weak, the sense and exercise of power may be low. But let the Christian find his secret of renewal, prompt and strong, in a steadfast assurance that Christ IS nevertheless in him. There is the fact; do not make it; only use it. See how the Apostle uses it, 1 Cor. vi. 17. He speaks to a Christian tempted to grossest sin, to fornication itself. And

he bids him find his perfect victory in this immediate certainty: "You are joined unto the Lord," "You are one spirit with the Lord."*

Yes, "Christ IN me"; hold it fast, drink it into the depth of your spirit. But do the same with "Christ FOR me." The two truths are not identical. One is not the equivalent or substitute for the other. "Christ IN me" is not the watchword with which to meet the LAW. It is indeed the secret of victory over the tempter, over the world, over self. But it does not meet the Law. And we need always something that will meet the Law. For the Law's demand, as I have said, is continual, is eternal;

* In this one passage, by the way, the holy Marriage-metaphor is distinctly used of the relation between the individual Christian and Christ, not only (as usually) of that between the Church and Christ. He is "*my* Shepherd, *Husband*, Friend."

fixed as the throne of God. It asks of you and me, at every moment, perfect Holiness or perfect Satisfaction. Now the Righteous Christ, the Atoning Christ, is the one possibility of meeting that demand, in my case, and in yours. We can meet it only on His resources. Those resources become ours, in genuine right and fact, when we enter into Him; when we become one with Him. Oneness with Him is the central thought and truth. But this does not alter *what* we need to find there, in order to make our answer to the Law. We need not some vague and general result of our Union. We need the "FOR-ness" of our Head; His Righteousness, His Merit, His Satisfactoriness to the Law of God.

Blessed is the experience, offered to every believer, of "Christ in me." Whole-hearted surrender and whole-hearted adoring trust, these are the conditions, and

the blessing then is sure. But ah, let that experience, which will lead you ever deeper into the searching as well as gladdening "light of the Lord," be always ramparted and sustained with that one solitary secret of judicial peace with God, "Christ FOR me"; the stricken Head FOR me His living Limb.

2. In appropriating and realizing our Justification in Christ, our Acceptance in the Beloved, let us seek, as ever, the two diverse but harmonious things—depth of view, simplicity of action. The fuller our study of Scripture on the matter, the better, if it results in convictions clear as well as full and connected. The humbler and more submissive our thoughts of the sovereignty of God's grace in the matter, the better, if they are guarded and balanced with other truths, the truths of divine pity, and divine sincerity of invitation. The stronger our realization of eternal faithfulness in the

matter, the better ; our realization of the holy personal action of the Lord, who indeed is "not ourselves," in bringing us into His Christ and sustaining and maintaining us in Him. On the other hand, let the most advanced Christian never fail to take, from his own point of view, the very simplest action in assuring and reassuring his soul in the matter of acceptance. Do I, a man, a sinner, now, this hour, not yesterday, but now, believe on the name of the Son of God? Personal triumphs aside, personal failures aside, all the past and all the future aside, do I at this present point stand before God a believing man? Then I stand in Christ. And in Christ is the whole divine provision and apparatus of justifying righteousness for the man who is in Him. At this moment I need it all. At this moment I, a believer, possess it all.

Such thoughts are often specially timely

for the soul long acquainted with God in Christ, but now overtaken in a fault. Its very experience may bewilder it. Must I not, to possess peace now, recur first to my happy experiences of old? No. I must be content, from my own point of view, to take exactly the first step over again, to believe on the name of the Son of God. For the moment, I will not ask if I was in Christ yesterday; I will stand in Him to-day. And I do this on the ground not of what I have been, but of what He is.

1 Joh. ii. 1, 2.

Great Christians, old in faith and holiness, have been known in dying hours to fall back, with all the soul's weight, upon that one word, that threshold-word, that invitation to the poor penitent in his first distress: "Him that cometh unto me, I will in no wise cast out." Their gain from the past was that they knew already what treasures were open

Joh vi. 37.

to their reviving faith. But their faith was the simplest, the most elementary, in itself. Let it be ever so with us.

3. I hardly need say a word, to any one likely to read this little book, on the connexion between assured Acceptance in Christ, and Holiness. Let me only appeal to you, is not that connexion deep, direct, and strong? Do you not know that your assurance of "in-ness" in Christ, and of Christ's "for-ness" for you His member, is at once fulcrum and lever to spiritual life and work? Is it not your quiet strength against the Enemy, whose object it is, accordingly, by every art to disturb it? Is it not your animation to love the brethren, to love all men as possible brethren in Him, to toil and venture for them that they too may be His? Is not conscious allowed inconsistency just that which beclouds and bewilders your view of acceptance altogether? Is not hon-

est love of the Lord's will just that which clears the air around every blessed reason of your peace, your peace not in obedient self, but in "the Obedience of the One"? Rom. v. 19.

4. A very few words shall follow on the great subject, so present to many minds, of the holy Sacraments of the Gospel, and their connexion with our Union and Acceptance.

How am I incorporated into Christ, and maintained in incorporation? In the spiritual essence of the matter, and from my side, by FAITH, simple, direct, immediate. I accept Him and His Name for my hope and life; and this is the revealed way to become a child of God. Joh. i 12. The man who to-day, say in some Indian mission station, say in some English parish, sees and accepts Christ as his peace, life, and Lord, is beyond all doubt, then and there, baptized or not, a CHILD in the Father's sight. And the man who to-day is acting

living faith in Christ as his peace, life, and Lord, his Head, his power and hope, is receiving by the chain and channel of that faith, as truly in his chamber, his shop, his field, as at the holy Table itself, all the "riches of grace" which this moment needs. The Lord is in that man, and he in the Lord. The convert waits not for Baptism, the believer waits not for the Communion, to possess that divine reality before God.

But then, God evermore appends to His divine Covenants divine Seals; yes, *divine* Seals, His own making, and perfectly effectual for their divine purposes. He gives to man visible and outward things, under every covenant, to attest its certainty to man's senses and mind; to be legal tokens of "conveyance."* Such is

* It is interesting to find St Bernard, the great theologian of the twelfth century, explaining the Holy Communion precisely thus, and speaking of

the Rainbow. Such was circumcision, God's seal to His covenant of grace (grace, not works,) with Abraham. Such are the Sacraments of the Gospel. In principle and purpose they are just of a piece with Noah's sacrament, and Abraham's.

They "confer" and "convey" as the documentary Seals of God. I kneel at the Communion Table. I am a believer in the Son of God, and in the promise of Life in Him. My gracious God, condescending to my human heart, as He did to Abraham's, presses then and there for me His seal upon His covenant. The blessed elements are to me as it were His outstretched hands, doing the deed in my sight, to my very touch; re-sealing all the benefits of Calvary to me, to me, with a

Circumcision and Baptism as the successive sacraments of the same grace. *Sermo in Cœnâ Domini*, c. 2.

certainty of their own. This is in truth to be means of grace; means of grace because seals of Covenant.

But the Covenant is mine antecedent to the Seals. It is mine for continuous possession, for continuous use. Every moment I need, every moment I may have, the *fulness* of its covenanted grace, through faith which is in Christ. I love, I venerate, I seek, the Sacrament. But I live upon the reality it seals. And I possess that reality, direct, by faith.

5. So this chapter must close. Let me close by coming back to the glorious truth of Acceptance in the Beloved, viewed simply in itself. And let me ask some voices of the Blessed gone before to bear their witness to it. Thank God, it is no novelty in Christian faith and teaching. From the Apostles' time, age after age, through the succession of the ancient "Fathers," and then again in the days of

the Reformation and the following days, we trace, like a line of light through many a shadow, the truth, "ACCEPTED IN THE BELOVED." Listen to a few of the great cloud of witnesses, as they tell us the reason of their hope.

St ATHANASIUS writes (century iv.): "It behoves us to reckon to the whole Lump that fulfilment of the Law which was wrought by the Firstfruits."* St AUGUSTINE writes, a little later: "The transgressions belong to us; the suffering for us belongs to the Head. Because of His suffering for us, all that belongs to us of transgressions is discharged." St BERNARD writes (century xii.): "The Head and the Body is one Christ. The Head satisfied for the members; Christ for His own vitals." And when we come to the age of the Reformation, and its next successors, it is the same. Let

* For references, *see* Appendix.

me close with one specimen* of this whole type of teaching, in the sweet, deep words of our English saint, George HERBERT, in the seventeenth century:

JUDGEMENT.

Almightie Judge, how shall poore wretches brook
Thy dreadfull look,
Able an heart of iron to appall,
When Thou shalt call
For ev'ry man's peculiar book?

What others mean to do I know not well;
Yet I heare tell
That some will turn Thee to some leaves therein
So void of sinne
That they in merit shall excell.

But I resolve, when Thou shalt call for mine,
That to decline,
And thrust a Testament into Thy hand:
Let that be scann'd.
There Thou shalt find MY FAULTS ARE THINE.

* See further in the Appendix

IX.

A PRACTICAL QUESTION ANSWERED.

"What shall I, a member of Christ, do with my sin, detected and undetected?"*

THIS is a question often present to hearts which have accepted and realized, in a special way, the truth of our sanctification by the power and life of our living Lord, through the Holy Spirit. They find themselves met by a twofold practical problem. There is the problem of dealing with any given instance of conscious sinning, inward or outward, and there is

* The following remarks were written in reply to some personal enquiries. They cover, in another form, some of the ground of the previous three chapters. But they are designedly left as written.

1 Joh. i. 8, 9; &c., &c. the problem of "unconscious sin," the certainty, by the Word of God, that there is within me, underlying any moment's personal analysis, an "unknown quantity" of very real sinfulness; if I think only of sinfulness of defect. What shall I do with these things?

With regard to the least conscious act or process of sinning, one thing is clear—it must be stopped, decisively stopped. Let nothing divert me from that conviction and aim. And to effect this, I must above all things renew that true conscious 1 Joh. iii. 6. contact with the Son of God, which is the divine secret of not sinning. Humbly re-affirming, in His presence, what I am and what I have in Him, on the warrant of His Word, I must bring down upon that evil thing the foot of the blessed Conqueror of myself and of my sins. "UNDER HIS FEET" must be one watchword in this need.

But then, this is not all. I am again, by His grace and mercy, in willing and conscious contact with my Life. His heart-cleansing Virtue flows again full upon the needing spot. But what about the moment when I was sinning that now arrested sin? It was a very guilty moment; what shall I do with it? Shall I dream that it is atoned for by this moment's holiness and communion, or by some future development of holiness, as it will be, say, in the state of glory? No, surely. For at each moment, equally, true holiness is simplest duty and strictest debt. I must, then, get that moment's guilt, so dark and real, accounted for by that divine resource, "the blood and righteousness" of the Son of God, my covenant and vital "Head once wounded." On Him it was laid, in eternal plan, before the world was. On Him it was laid, historically, at Calvary. On Him I must

lay it, in the way of simplest trust and confession, now and here, without hesitation or reserve. "ON HIS HEAD" must be my other watchword in this need.

As a believer, through grace, I am in union with my Lord and Head. From that union, there flow down to each member two sacred confluent streams, the Life and the Merit of the Head. I get them both by faith; I get them both from Him, to Whom I am joined by
2 Cor. iv. 13. faith, by the "Spirit of faith."

And then, with regard to the dark "unknown quantity" of undetected sin and sinning, the same sacred truth must be my peace, not my opiate but my sanctifying peace. I must recur to, I must dwell on, this truth of CHRIST FOR ME WHO AM IN CHRIST. My deep word of
Jer. xxiii. 6. answer must be JEHOVAH TSIDKENU. And well for me if my view of the Eternal Holiness is such that I realize that I need

that answer every hour. My "sins of ignorance," if only they, call me to live with my hands continually upon the holy head of the Lord my Righteousness. Lev. v. 15.

"And these things are written" (as surely they are written, in effect, in the blessed Book), "that we sin not." The way of propitiation transfigures itself ever more into the way of unsinning experience, as the believer draws evermore from the same source and by the same hand remission and purification, acceptance and cleansing power. The twofold action on each moment of self-discovery, the action which lays the sin upon the Lord's head and beneath the Lord's feet, will issue in a divine singleness of result, the result that, next time, "we sin not." And, as this whole process deepens our conscious contact with Him, makes us to "grow into Him," we shall find a blessed assistance in dealing also with "unconscious 1 Joh. ii. 1. Eph. iv. 15.

sin;" we shall get a truer and more sensitive insight into what in us is sin, and we shall do this in a way which will lead us not to an enfeebling wretchedness and perplexity, but to a thankful strength which knows at once what to do, and does it, by the grace of God.

Once more with devout thanksgiving let us ponder our position and our possession in Jesus Christ, the Life and the Righteousness of His people, their All for the WHOLE need of every moment. And if we would enjoy our wealth, and use it for the Giver, let us remember, with His endowment, His conditions.

1 Joh. i. 7. "If we walk in the light," if we are whole-hearted with the Holy One, willing to see all things as He sees them, who "is in the light," then "we have fellowship" with Him, and He with us; we are friends, personal friends, participators of each other,

wonderful thought. And meanwhile, to supply a range of abiding need which even this Friendship cannot cancel here on earth, to supply the need of the remission of sin, sin unknown as well as known, sin which baffles articulate and explicit confession, and yet is there, we possess the eternal efficacy of the Lord's Blood and Righteousness; we possess it, not for fictitious or fanciful reasons, but because we are His, one with Him. The whole of this need we may not, we do not, ever know. But if in holy sincerity we are *implicitly* "laying on the altar" all that may be within, ready, through grace, for instant confession and renunciation on discovery, we are dealt with—for that Righteousness' sake—graciously, generously, holily, *as if* each detail were seen by us, and known, and articulately confessed over the Sin-Bearer.

Is there not provision here for a

"cloudless air" between the Redeemer and the soul—the continuous and vivifying peace of one who has laid all the demerit upon His head and all the will beneath His feet?

Reader, it may be thus this hour for you and for me, through Him who loved us; blessed be His name. Amen.

A MORNING "ACT OF FAITH."

I BELIEVE on the Name of the SON OF GOD.

Therefore I am IN HIM, having Redemption through His Blood, and Life by His Spirit.

And He is IN ME, and all fulness is in Him.

To Him I belong, by purchase, conquest, and self-surrender.

To me He belongs, for all my hourly need.

There is no cloud between my Lord and me.

There is no difficulty, inward or outward, which He is not ready to meet in me to-day.

The Lord is my Keeper. Amen.

HYMNS.

"On Him: From Him: By Him."

Hail, glorious Head of all Thine own,
  Our equal cause of peace and power!
Thou for our sins didst once atone,
  Thou art our life of life this hour.

On Thee were our transgressions laid,
  On Thee the Law's pure lightnings shed;
The members' debt of doom was paid
  By unknown sufferings of the Head.

And now in toil, temptation, strife,
  Still from their Head's exhaustless well
The members draw new streams of life,
  The world, the flesh, the fiend to quell.

Deep through the springs of mind and soul
Thee the great Comforter inspires;
Thy sovereign thoughts our thought control,
Thy love our love divinely fires.

To know, to do the Head's commands—
For this the Body lives and grows:
All speed of feet and skill of hands
For Thee is spent, and from Thee flows.

Then, Lord, in strong communion still
Oh, faster bind us to be free;
Thou working out by us Thy will,
We working out Thy will by Thee?

H. C. G. M.

Oct., 1885.

Lord Jesus, are we one with thee?
O height, O depth of love!
Thou one with us on Calvary,
We one with Thee above.

Such was Thy love, that for our sake
Thou didst from heaven come down
Our mortal flesh and blood partake,
In all our misery one.

Our sins, our guilt, in love divine,
Confess'd and borne by Thee:
The sting, the curse, the wrath were thine
To set Thy members free.

Ascended now, in glory bright,
Still one with us Thou art:
Nor life, nor death, nor depth, nor height
Thy saints and Thee can part.

Ere long shall come that glorious day,
When, seated on Thy Throne,
Thou shalt to wondering worlds display
That we in Thee are one.

DECK.

JESUS, I sing Thy matchless grace
That calls a worm Thy own;
Gives me among Thy saints a place,
To make Thy glories known.

Allied to Thee our vital Head
We act, and grow, and thrive;
From Thee divided each is dead
When most he seems alive.

Thy saints on earth, and those above,
Here join in sweet accord;
One body all in mutual love
And Thou our common Lord.

Oh may my faith each hour derive
Thy Spirit with delight,
While death and hell in vain shall strive
This bond to disunite.

Thou the whole Body wilt present
Before Thy Father's face;
Nor shall a wrinkle or a spot
Its beauteous form disgrace.

DODDRIDGE.

DEAR is Thy PRESENCE with Thy friends,
To faith's glad eyes reveal'd,
Their Sun when sorrow's night descends,
In battle's hour their shield.

But, ah! when heart and spirit faint,
'Tis life to clasp the word
Which tells of Thee with every saint
For ever ONE, dear Lord.

Companions may converse and go;
But what shall now divide
Members and Head, above, below,
The Bridegroom and the Bride?

H. C. G. M.

Jesus, Thy life is mine!
Dwell evermore in me,
And let me see
That nothing can untwine
Thy life from mine.

Thy life in me be shown!
Lord, I would henceforth seek
To think and speak
Thy thoughts, Thy words alone,
No more my own!

Thy love, Thy joy, Thy peace,
Continuously impart
Unto my heart,
Fresh springs that never cease,
But still increase.

The blest reality
Of resurrection power,
Thy Church's dower,
Life more abundantly,
Lord, give to me!

Thy fullest gift, O Lord,
  Now at Thy word I claim,
  Through Thy dear Name,
And touch the rapturous chord
Of praise forth-pour'd.

Jesus, my life is Thine,
  And evermore shall be
  Hidden in Thee!
For nothing can untwine
Thy life from mine.

F. R. HAVERGAL,

From Hymns of Consecration and Faith, by permission of the Publishers, MESSRS. MARSHALL, BROTHERS.

APPENDIX.

A.

(*See* page 103).

"MAN it was who owed, Man it is who hath paid; 'For,' saith he, 'if One died for all, then all died'; forsooth, so that the satisfaction of the One should be reckoned (*imputetur*) to all, even as He, the One, carried the transgressions of all; and so that it should not prove to be one party who forfeited and another party who satisfied. For the Head and the Body is one Christ. The Head satisfied for the members; Christ for His own vitals (*visceribus*). For, according to the Gospel of Paul . . . . 'He, dying for us, made us alive together with Himself, for-

giving us all our trespasses, blotting out the handwriting of the decree that was against us, and took it out of the way, fastening it to the Cross; despoiling principalities and powers.' Oh, may I be found among those spoils, of which the adverse powers have been despoiled, myself transferred to the dominion of the Lord!"—St BERNARD, Epistle cxc.

This passage, it will be seen, includes the short quotation made p. 103.

A long and noble passage follows, pressing from every side the thought that as the mysterious *guilt* flows to me from Adam, so the mysterious *merit* from Christ. "'He was made for us, by God the Father, righteousness,' saith the Apostle. The righteousness which was made for *me*, is it not *mine?* If mine is the inherited guilt, is not mine the granted righteousness?"—c. 6.

The words quoted from St Athanas-

ius are found in a Treatise in his Works, Vol. ii., p. 270, ed. 1601.

Those quoted from St Augustine occur in a sermon on Psalm xc., §2. The theme is a favourite one with St Augustine.

B.

(*See* page 104.)

"FAITH makes the righteousness of Christ's satisfaction and obedience to be ours, as it is the bond of that MYSTICAL UNION which there is between Christ and the believing soul. If Christ and the believer be ONE, the righteousness of Christ may well be reckoned as the righteousness of the believer. Nay, mutual imputation flows from mystical union: the sins of believers are imputed to Christ, and the righteousness of Christ to them; and both justly, because being united each to other by mutual consent (which consent on our part is faith,) God considers them but as one person. As it is in marriage—the husband stands liable

to the wife's debts, and the wife stands interested in the husband's possessions; so it is here. Faith is the marriage-bond and tie between Christ and a believer; and, therefore, all the debts of a believer are chargeable upon Christ, and the righteousness of Christ is instated upon the believer: so that, upon the account of this marriage-union, he hath a legal right and title to the purchase made by it. Indeed, this union is a high and inscrutable mystery; yet plain it is that there is such close, spiritual, and real union between Christ and a believer: the Scripture both often expressly affirms it—"He that is joined unto the Lord is one spirit," 1 Cor. vi. 17—and also lively illustrates it by several resemblances. . . . . It is still upon the account of this union that Christ was reckoned a sinner, and we are reckoned as righteous. And therefore, as faith is the bond and tie of this union,

so it (faith) is, without more difficulty, the way and means of our justification. By faith, we are united to Christ; by that union, we truly have a righteousness; and upon that righteousness, the justice of God as well as His mercy, is engaged to justify and acquit us."—From *The Doctrine of the Two Covenants*, by E. HOPKINS, D.D., Bishop of Londonderry; died 1690.

"MINE is the guilt, but Thine the Righteousness;
Mine is the sin, but Thine the cleansing Blood;
Here is my robe, my refuge, and my peace,
Thy Blood, Thy Righteousness, O Lord my God."

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